

ADAMS SENTINEL

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ROBERT G. HARPER, EDITOR AND PROPRIETOR.

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"RESIST WITH CARE THE SPIRIT OF INNOVATION UPON THE PRINCIPLES OF YOUR GOVERNMENT, HOWEVER SPURIOUS THE PRETEXTS."—Washington.

VOL. XVIII.

NO. 41.

OBITUARIES.

For the Adams Sentinel: It is to be regretted, that so many persons in this world are disposed to denounce the rising generation in their humble efforts to cultivate those traits, with which the All-Wise and Beneficent Creator has been pleased to endow them. There seems to be a disposition, however, on the part of almost all, when the question is asked, to see a scientific knowledge of every liberal art duly cultivated; and yet, when an humble attempt is evinced to cultivate them, those very same persons will be the first to come forward, and crush the flower in its infancy—crush it, ere it can have time and room fully to develop its beauties. Take then, and rudely press the yet budding rose, and it will soon fall, withering to the ground: which, hadst thou but left untouched for a few short days, might have perfumed the air with its luscious sweetness, or perhaps adorned the bosom of some of the fair objects of man's ardent attachment. Take thou, and leave barkless the yet infant oak, and it will never become the stately monarch of the forest, which, in a few days, might have sheltered you from the sweeping torrent, or screened you from the burning heat of the summer sun. And so it is with every thing in life. Many a bright genius who might have lived to be the admiration of the world, and the glory of his country, has been, by base and unfeeling censures, doomed to bury his yet infant talents in oblivion's dark cave!

The flower of genius was nipp'd in the bud, and it withered, fell, and prematurely sunk into a cheerless tomb. The mantle of forgetfulness has been thrown around him, and no monument of art marks the spot beneath which repose his humble remains. A few, undaunted by the base efforts of man to crush them, have boldly withstood the shafts of their derision, and proudly towering to the high station which Heaven had assigned them, have been enabled to look down with proud contempt upon the servile wreches who would fain have seen them.

"Blush unseen,
And waste their fragrance on the desert air."

These remarks, have, in a degree, been elicited by observing in the "Sentinel" of the 25th ult. an article, entitled "A Hymn to the Poem," in which the author endeavors to denounce, particularly, the musical associations which have been recently established in our Borough. Music, is certainly a talent which should be cultivated. And an attempt on the part of any one, to put down those who are endeavoring to cultivate it, is much to be regretted. But let them proceed. Their efforts, like their authors, will alike share the fate which a generous and enlightened public will, I trust, ever willing to award them. And the arrow that was destined to kill, will pass by—unheded and unheeded.

Permit me, gentlemen of the "Euterian Society," to dedicate the few following lines to you, as one who would rather promote, than denounce an attempt to cultivate the science of music: and, who, though not a member of your society, wishes you all the prosperity that can possibly attend you; and whose motto has ever been, "fiat justitia."

LINES,
ADDRESSED TO THE "EUTERIAN SOCIETY
OF PENNSYLVANIA COLLEGE."

I.
When midnight shrouds the earth around,
And silence broods, the wide world o'er;
Tis then I love the bugle's sound,
The horn's shrill note, and sullen roar.

II.
And when the heart feels lost and lone,
And sadness makes her empire there;
Or then the soft flute's mellow tone,
Can chase the gloom of dark despair.

III.
It breathes of hope—of bliss to come,
Of days of happiness below;
Of absent friends—and distant home,
And all the heart delights to know!

IV.
O I have lain full many an hour,
And listened to its soothing lays;
Whilst fancy told of fairy bower,
Which charmed me in my youthful days!

V.
Those merry days of youth are past,
But still remembrance holds them dear;
And now the flute, and bugle's blast,
Seem once again to bring them near.

VI.
O grant me music whilst I live,
And when the world's no more to me,
May Heaven my spirit then receive,
Mid songs of sweetest harmony!

Gettysburg, 29th July, 1834.

FOR THE ADAMS SENTINEL.
"SHE IS ENGAGED!"

It really is very strange,
That such a simple phrase,
Should cause such great and sudden change
In every body's ways:—
Yet so it is; I do declare
I am almost engag'd—

At home, abroad, and every where,
Things change to "one engag'd."

It us'd to be, that I could see
My friends where'er I chose,

Or be no longer beau;—
But now a week and more might pass,
If I at home were engag'd;

Nor would they once—"tis true, alas!—
Call on me—"I'm engag'd."

Before 'twas thought quite right for me
To dream, laugh, sing, and play,

Both Pa and Ma were please'd to see

Their daughter shine that way—
But now I hear ten times a day,
(As if each act were pag'd!)
"My dear, I think 'twill seem too gay
For one who is engag'd."

Once at each party, rout or ball
Where fashions met,
I shone the ruling star of all,
A beauty and a pet,—
With me to dance, waltz, walk, or chat,
Whole scores war almost wag'd,
But now all think it would be flat
To flatter one "engag'd."

I do believe, if I had known
That things would come to this,
I had not been so prompt to own
To CHARLES I would be his—
And now to 'scape this iron state,
(By this, that ill's assur'd)
I'll set the day, and fix my fate,
Be "married," not "engag'd."

Gisford Redivivus.

GRISEL COCHRANE,
An historical fragment,

BY JOHN M. WILSON.

When the tyranny and the bigotry of the last James drove his subjects to take up arms against him, one of the most formidable enemies of his dangerous usurpation was Sir John Cochrane, (ancestor of the present earl of Dundoland) who was one of the most prominent actors in Argyll's rebellion. For ages a destructive doom seemed to have hung over the house of Campbell, enveloping in a common ruin all who united their fortunes to the cause of its chieftain. The same doom encompassed Sir John Cochrane. He was surrounded by the king's troops—long, deadly and desperate was his resistance; but at length overpowered by numbers, he was taken, prisoner, tried and condemned to die upon the scaffold. He had but a few days to live, and his jailor only waited the arrival of his death warrant to lead him forth to execution. His family and his friends visited him in prison, and exchanged with him the last, the long, the heart-yearning farewell. But there was one who came not with the rest, to receive his blessing—one who was the pride of his eyes and of his house—even Grisel, the daughter of his love.

Twilight was casting a deeper gloom over the grating of his prison house, he was mourning for a last look of his favorite child, and his head was pressed against the cold damp walls of his cell, to cool the feverish pulsations that shot through it like strings of fire, when the door of his apartment turned slowly on its unwilling hinges, and his keeper entered, followed by a young and beautiful lady. Her person was tall and commanding, her eyes dark, bright and fearless; but their very brightness spoke of sorrow—sorrow too deep to be wept away; and her raven tresses were parted over an open brow, clear and pure as the polished marble. The unhappy captive raised his head as they entered.

"My child! my own Grisel!" he exclaimed, as she fell upon his bosom.
"My father! my dear father!" sobbed the miserable maiden and she dashed away the tear that accompanied the words.

"Your interview must be short—very short," said the jailor, as he turned and left them for a few minutes together.

"Heaven help and comfort thee, my daughter," added Sir John, while he held her to his breast, and printed a kiss upon her brow; "I had feared that I should die without bestowing my blessing on the head of my own child, and that stung me more than death; but thou art come, my love,—thou art come—and the last blessing of thy wretched father—!"

"Nay, father, forbear!" she exclaimed; "not thy last blessing I not thy last! My father shall not die!"

"Be calm, be calm, my child," returned he. "Would to heaven that I could comfort thee—my own! my own! But there is no hope; within three days, and thou and all my little ones will be—"

Fatherless he would have said, but the word died on his tongue.

"Three days!" repeated she, raising her head from his breast, but eagerly pressing his hand; "three days! then there is hope—my father shall live! Is not my grandfather the friend of father Peter, the confessor and master of the King? From him shall beget the life of his, and my father shall not die."

"Nay, nay, my Grisel," returned he, he not deceived; there is no hope. Already my doom is sealed; already the king has sealed the order for my execution, and the messenger of death is now on the way."

"Yet my father shall not die—shall not die!" she repeated emphatically and clasping her hands together. "Heaven speed daughter's purpose," she exclaimed.

It is really very strange, that such a simple phrase, should cause such great and sudden change in every body's ways:—Yet so it is; I do declare I am almost engag'd—

At home, abroad, and every where, things change to "one engag'd."

It us'd to be, that I could see My friends where'er I chose,

Or be no longer beau;—But now a week and more might pass, If I at home were engag'd;

Nor would they once—"tis true, alas!— Call on me—"I'm engag'd."

Before 'twas thought quite right for me To dream, laugh, sing, and play,

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the side of the street nearly fronting where what was called the "main-guard" then stood. He did not enter the Inn, for it was above his apparent condition, being that in which Oliver Cromwell had made his head-quarters a few years before, and where, at somewhat earlier period, James the Sixth of Scotland had taken up his residence, when on his way to enter the sovereignty of England. The traveller wore a coarse jerkin, fastened round his body by a leather girdle, and over a short cloak, composed of equally plain materials.

He was evidently a young man, but his beaver was drawn so as almost to conceal his features. In one hand he carried a small bundle, and in the other a pilgrim's staff. Having called for a glass of wine, he took a crust of bread from his bundle, and after resting a few minutes rose to depart. The shades of night were setting in and it threatened to be a night of storms. The heavens were gathering black, the clouds rushing from the sea, sudden gusts of wind were moaning along the streets, accompanied by heavy drops of rain; and the face of the Tweed was troubled.

"Heaven help thee! if thou intendest to travel far in such a night as this," said the sentinel of the English gate, as the traveller passed him, and proceeded to cross the bridge.

In a few minutes, he was upon the wide, desolate, and dreary moor of Tweedmouth, which for miles presents a desert of fens, fern, and stunted heath, with here and there a dingle covered with thick brush wood. He slowly toiled over the steep hill, braving the storm, which now raged with the highest fury. The rain fell in torrents, and the winds howled as a legion of famished wolves, hurling its doleful and angry echoes over the heath.

Still the stranger pushed onward, until he had proceeded two or three miles from Berwick; when, as if unable longer to brave the storm, he sought shelter amidst some crab and bramble bushes by the way side. Nearly an hour had passed since he sought this imperfect refuge, and the darkness of the night and the storm had increased together, when the sound of a horse's feet was heard hurriedly along the road. Suddenly his horse was grasped by the bridle; the rider raised his head, and the stranger before him, holding a pistol to his breast.

"Dismount!" said the stranger sternly.

The horseman, benumbed, and struck with fear, made an effort to reach his arms; but in a moment the hand of the robber quitted the bridle, grasped the breast of the rider, and dragged him to the ground. He fell heavily on his face, and for several minutes remained senseless. The stranger seized the leather bag which contained the mail to the north, and flinging it on his shoulder, rushed across the heath.

Early on the following morning the inhabitants of Berwick were seen hurrying in groups to the spot where the robbery had been committed, and were scattered in every direction over the moor, but no trace of the robber could be obtained.

Three days had passed, and Sir John Cochrane yet lived. The mail which contained his death warrant had been posted, and before another order for his execution could be given, the intercession of his father, the earl of Dundoland, with the king's confessor might be successful.

Grisel now became his constant companion in prison and spoke to him words of comfort. Nearly fourteen days had passed since the robbery of the mail had been committed, and protracted hope in the bosom of the prisoner became more bitter, than his first despair. The intercession of his father had been unsuccessful; and a second time that bigoted and would-be despotic monarch had signed the warrant for his death, and within little more than another day that warrant would reach the prison.

"The will of heaven be done," groaned the captive.

"Amen," responded Grisel, with wild vehemence, "yet my father shall not die."

Again the rider with the mail had reached the moor of Tweedmouth, and a second time he bore with him the doom of Sir John Cochrane. He spurred his horse to the utmost speed, he looked

cautiously before, behind and around him, and in his right hand he carried a pistol to defend himself. The moon shed a ghastly light across the heath, which was only sufficient to render desolation dimly visible, and to give spiritual emboliment to every shrub. He was turning the angle of a straggling copse, when his horse reared at the report of a pistol, the fire of which seemed to dash into his very eyes. At the same moment his own pistol flashed, and his horse rearing more violently, he was driven from the saddle. In a moment the foot of the robber was upon his breast, who bending over him, and brandishing a short dagger in his hand, said

"Give me thine arms, or die!"

The heart of the king's servant failed within him, and without venturing to reply, he did as he was commanded.

"Now go thy way," said the robber sternly, "but leave with me thy horse, and upon thee."

The man arose, and proceeded towards Berwick, trembling; and the robber mounting the horse which he had left, rode rapidly across the heath.

Preparations were making for the execution of Sir John Cochrane, and the officers of the guard waited only for the arrival

of the mail with his second death warrant, to lead him forth to the scaffold, when tidings arrived that the mail had again been robbed. For yet fourteen days and the life of the prisoner would be again prolonged. He again fell on the neck of his daughter, and wept, and said

"It is good!—the hand of Heaven is in this!"

"Said I not," replied the maiden, for the first she wept aloud, "that my father should not die?"

The fourteen days were not yet passed, when the prison doors flew open, and the earl of Dundoland rushed to the arms of his son. His intercession with the confessor had been successful, and after twice signing the warrants for the execution of Sir John, which had as often failed in reaching its destination, the king had sealed his pardon.

He had hurried with his father from the prison to his own house: his family were clinging around him, shedding tears of joy—but Grisel, who during the imprisonment, suffered more than all, was again absent.—They were marveling with gratitude at the mysterious Providence that had twice intercepted the mail, and saved his life, when a stranger entered, having called for a glass of wine, he took a crust of bread from his bundle, and after resting a few minutes rose to depart.

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THE ADAMS SENTINEL AND GENERAL ADVERTISER.

CONVERSATIONS.

To the Public.

What dangerous idea it has become necessary for me to appear before the public under existing circumstances, and greatly would I have avoided this measure, could I have done so without sustaining evil consequences, or becoming a stumbling block unto others. But duty to myself, my family, and the cause of truth, makes it obligatory upon me to come forward in self-defence.

In the communication of Rev. Mr. Young, addressed to Rev. Dr. Schmucker, as published in the Gettysburg prints of Aug. 4th, a statement is made, by which I am presented in a position by no means enviable, as my veracity is thereby called in question.

Rev. Mr. Y. says of a message alluded to by Dr. S., "I did not know, until I saw it in print, that you had ever sent me such a request." I publicly avow that I was the bearer of that message, if not verbatim, at least in amount the same. Upon the honor of a man, and the veracity of a Christian, I would present to the public the following statement of fact as substantially correct:

On the morning of Tuesday, July 15, Rev. Mr. Y. called on me, asking me if I would go to the Seminary on that morning: my reply was, not before the afternoon. Rev. Mr. Y. had heard that Dr. S. intended making some alteration in his Popular Theology, and expressed his conviction that Dr. S. had misunderstood the discipline. I had informed Mr. Y. in his own house, ten or twelve days previous to this meeting, that Dr. S. would publish nothing which he believed to be incorrect. Rev. Mr. Y. spoke of calling a meeting at no very distant day at the Court-house, and seemed to wish for information from the author of Popular Theology himself on the intended alteration. This is the opinion I yet entertain, and cannot view it in any other light. Dr. S. was visited in the afternoon—he stated that he had written to the Rev. Mr. Kerr, requesting him to announce a correction of one sentence with respect to the Methodist clergymen, which did not express clearly the idea he designed to convey—he expressed his willingness, more than once, to make any alteration if he had done injustice to the Methodists—and requested me to deliver the message subsequently published by him in the Gettysburg prints of July 28th. Dr. S. was very particular in his request that his message might be delivered. I called to see Rev. Mr. Y. the same evening at his house—mentioned to him that I had seen Professor S., specified the intended alteration, and informed Rev. Mr. Y. of Prof. S.'s willingness to receive any later copy of the discipline which might contain any thing different from the copy quoted from by him. Rev. Mr. Y. remarked that he had nothing different, thought that Dr. S. had misunderstood the discipline. Rev. Mr. Y. was requested several times by me (as some of the members of his family may well remember) to call upon Professor S. himself, and converse with him on the subject. Rev. Mr. Y. asked me if such and such (speaking of his urbanity) was not the character of Professor S.? My reply was in the affirmative. He neither said that he would or would not comply with my request.

Rev. Mr. S. stated several parts of the book to which he objected, such as the amount of salary, the deed, and the aristocracy of church government. I saw Dr. S. in town the following morning, and informed him that his message had been delivered—also of Rev. Mr. S.'s reply, &c. &c. Dr. S. will remember that Rev. Mr. Y. was always spoken of favorably by me. On my return from the Seminary on July 21st, at noon, Professor S. invited me into his study, and read that portion of his communication to the Rev. Mr. Y. which related to me, and I pronounced it correct. Great was my surprise, when, on Tuesday evening last, Rev. Mr. Y. professed to be ignorant of the fact that a message was sent him, and asserted that he had not wished the matter to go further than ourselves!

In conclusion, I would ask—What interest could I have had in withholding the message? Did I not request Rev. Mr. Y. to visit Dr. S.? The latter would doubtless have reiterated his willingness to render full justice. Could I have gone to Rev. Mr. Y.'s dwelling, intending to deliver the message? Did I believe, when there, that I was delivering it? Could I retire convinced, that I had discharged the duty assigned me? Could I retain this conviction for many days, communicate it to others, and yet have been deceiving myself during this entire period? What disinterested person would imagine, that any other than the views of Dr. S. were given, when such direct allusion was made to him, even if I did not expressly call my communication a "message"? On the evening of the 29th referred to, when Rev. Mr. Y. expressed a hope that there might not exist any unfriendly feeling between us—would he have wished to continue the friendly intercourse which had existed, previous to this time, between us, if he knew that I had been guilty of falsehood? To the decision of an enlightened public I leave the matter.

WM. N. SHOLL.
Gettysburg, Aug. 4th, 1834.

To the Citizens of Adams County.

Two weeks ago I presented to your consideration the evidence that my "Popular Theology" does not "represent the discipline of my Methodist brethren, in regard to the amount of salary allowed their travelling preachers." So far as I have learned, it is now universally conceded, that my citations from the discipline are accurate. Indeed, it were absurd to deny it, for every man who has access to a copy of the discipline, can see

for himself. Of my remarks on the edition, you are yourselves the best judges. The amount of salary was selected as the first topic for animadversion, because it was the only one on which I had galled in my book, and because I supposed it to be the point which the Rev. Mr. Young himself regarded as most objectionable. I also cherished the hope, that if this point were vindicated, the others would be permitted to slumber in peace; and stated to the prayers my determination to close the discussion with my first communication, unless the course of the Rev. Mr. Young compelled me to proceed. Since then, you have seen another letter, over his own signature, written rather more out of humor than might be expected from a mere consciousness of a good cause, and in full expectation of speedy victory, who ought to have felt no insult of feeling at any thing in my communication, after having so unmercifully published against me the charge of "misrepresentation"—which, when I exhibited, most naturally evinced, in English, falsification. Considering, as it does, of little else than personal abuse, and containing not a single fact elucidating the subject of discussion in my book, the public will not expect me to take up further notice of that letter. I cheerfully leave it to an intelligent community to judge whether he has yet presented the shadow of proof—nay, whether he did not

as entirely keep aloof from his charge of misrepresentation, as did a certain preacher from his text, of whom a wag made the homely remark, that "if the text had had the small pox, the sermon did not come near enough to catch it." Indeed, my Rev. brother seems much more loath to bring forth his proofs, than he was to publish the charge; and unless they are soon forthcoming, he cannot wonder, if the public, with myself, begin to suspect that they are far-fetched, in more than one sense of the term. Yet I premise, when they do appear, consecutively to read them; and if I find that I was mistaken, publicly to acknowledge it. With the meaning of the Methodist discipline a mere matter of opinion, without any personal interest either way. I would as willingly, yea rather, change my opinion of her objectionable features than not, if I can find reason to do so; for I have always regarded that Church as an important branch of the Redeemer's kingdom.

As the Rev. Mr. Young upbraids me for confining myself to one topic in my communication to the public, it seems to be my duty to proceed in the work, leaving upon his own head the responsibility for any further disturbance of Christian harmony which may result.

By the politeness of a friend, I have seen a later edition (1829) of the Discipline; from which it appears, that since the date of my copy, (1825) the itinerants have made an addition to their allowance. Formerly, the orphans of travelling preachers received only \$16 per annum, till the age of fourteen. Now, the discipline runs thus:

"The orphans of travelling, supernumerary, superannuated, and worn-out preachers, shall be allowed by the annual conference the same sums, respectively, which are allowed to the children of living preachers," (that is, \$16 under seven years, and \$24 thence till fourteen years of age.) And if such child or children be left "without so much of worldly goods as should be necessary to his, her or their support, the annual conference of which he was a member shall raise, in such manner as may be deemed best, a yearly sum for the subsistence and education of such orphan child or children, until he, she or they shall have arrived at fourteen years of age." The amount of which yearly sum shall be fixed by a committee of the conference at each session in advance." [Ed. of 1829, p. 168. 169.]

Again, in reviewing the discipline, I find another provision not mentioned in my former communication. If the preacher has any number of minor children above fourteen years of age, they naturally belong to his family, and their boarding would be included in the "table expenses of the preacher's family." Now let it be remembered, that of all these various and seasonable provisions, copied literally from the Discipline itself, my book utters no censure, but merely dares to pronounce them a full competency. And what tradesman, what farmer, what man of reasonable expectations in any business, would not consider them in the same light? It is worthy of remark, too, that the Methodist travelling preachers, who possess the exclusive power of fixing the amount of their own allowance (lay members having merely the privilege of paying the money by direct subscriptions, or in profits on books,) have evinced no backwardness in legislating on the subject. Their table provisions, house-rent, and travelling expenses, they may, for aught we know, have allowed themselves from the beginning; yet their additional monthly allowance for themselves and wife, has several times been enlarged, but never diminished. Of the precise amount we are not absolutely certain, but state, on the authority of one of the principal members of that church in this place, that it was first \$64, then \$80, and now we know it is \$100. If this allowance were merely nominal, they would not have raised it. But that is far from being the case. And even the collection of it is not accompanied with the same trouble as in other churches generally—a large portion of it being derived from general funds. What they do receive is settled within the year, and their deficiency, if any, they receive at the Conference which terminates the year; whilst the ministers of other denominations must often wait two, three or more years, for a considerable portion of what they do receive. Who ever heard of a case in the Methodist church similar to the following, mentioned in the North

American Review? "A country parish in New Hampshire proposed to their pastor to raise his salary from \$250 to \$300, and agents can furnish them. As the persons of the above-mentioned books are for the benefit of the Methodist Episcopal church in the U. States, and to be applied to religious purposes, it is recommended to the ministers and members of said church to promote the sale of the said books, and not to purchase any books which we publish, of any other persons than the fore-mentioned D. Hill and T. Ware, and the Methodist ministers, or such persons as sell them by their consent."

When we reflect that the number of preachers thus obligated to act as agents, is upwards of 1700, and that the members of the church, who chiefly confine their custom to this clerical book concern, is stated at 420,000, and that this concern has printed not only Methodist books, but all such other books as they particularly desire their members to read, every reflecting mind will perceive, that the annual profits must be enormous. Now, all these profits, the discipline expressly declares, shall, after retaining the necessary capital to carry on the business, be applied to no other purpose than the payment of the preachers' allowance. The whole and sole control of the funds is in the travelling preachers, not a single layman, or even local preacher, having either a seat or vote at the distribution of them.

It is evident, that the funds for the payment of the preachers' salaries, and the support of widows and orphans, is a very respectable and secure one; and that the preachers have, as I asserted in my book, an actual interest in the amount of their sales." (p. 196.)

Our interpretation of the deed, for churches' and preachers' houses, contained in the discipline, has also been pronounced incorrect, and I am willing to suppose that the members of the church in Gettysburg did sincerely believe them to be the owners of the church in this place. Yet this does not decide the point. The vesting clause reads thus:

"In trust, that they shall erect and build, or cause to be erected and built thereon, a house or place of worship, for the use of the members of the Methodist Episcopal Church in the U. S. of America, according to the rules and discipline, which from time to time may be agreed upon and adopted by the ministers and preachers of the said church, at their General Conferences in the U. States of America; and in further trust and confidence, that they shall, at all times, fore-
conclude, that I must be well acquainted with the doctrine and discipline of the Methodists. It is with the utmost satisfaction I come forward, unsolicited by any mortal, to bear testimony to the truth of your state needs, as it respects the salaries of Methodist preachers. To the honor of the Methodists, I can say, I always received my salary with great punctuality, and uniformly met with the utmost kindness from them. (Here he enters into calculations, which I omit, because they are exactly like those in my former communication, excepting that he actually received \$4.00 a week boarding for himself and wife, whilst I put them down at \$2.00.) "As it respects their not getting what the discipline allows, it is true this may be the case in some few cases; but without any reflection on the Methodist preachers, as a body, most of those men are of that class, who would get far less in almost any other situation. I have made the proposal several times to my society to place my salary on the plan of the Methodist discipline. (Here he compares his salary with what it would be in the Methodist church, and finds that for himself, wife, four children, and boarding for a servant maid, his salary, by the discipline, would be raised \$28, and the house rent!)

"That the respectable Methodist preachers do get their salaries, is a fact which we cannot doubt. I can at any time bring forward cases in which Methodist preachers have received the notes of the circuit stewards on interest for the balance of their salary for the year, in cases where it has not been promptly paid. That the Methodists do support their ministers, and have made ample provision for the same, is perfectly clear; and it is the disgrace of many of our societies, that they do not consider this subject sufficiently."

Another topic in the Popular Theology, is the enumeration of the different collections and funds specified in the discipline for the preachers' salary. As these will probably not be denied, we shall not repeat them; but merely make a few remarks on the two funds applied to make up the deficiency of salary when it occurs. "The chartered fund" was established in 1796; at which time the previously-existing "stock of the preacher's fund" was voted to it, and the resolution adopted, that the profits of the book concern should also be thrown into this fund, & the interest of the whole, be applied to the preachers' salary. That this stock was profitable thirty-six years ago, is seen from the following paragraph in the discipline of 1797 (9th edit.)

"Question—What sum of money shall be allowed distressed preachers out of the book fund?"

"Answer—268 dollars annually."

Subsequently, but how soon we know not, the profits of the book concern were no longer thrown into the chartered fund to be on interest; but they are now wholly applied from year to year in making up the preachers' salaries. The amount of the chartered fund alone, was, in January 1829, \$27,000. The annual amount of profits from the book concern, is, as far as we can learn, never officially published to the churches; yet, from the nature of the case, they must be very great. Of their weekly religious paper alone, upwards of 30,000 copies are circulated which, at \$2 each, may, from so large an edition, yield a profit of at least \$30,000 annually. Add to this several other periodicals, and the profits on the doctrinal, and practical, biographical, and other works published by them. Every minister is, by the discipline, officially a Book Agent, and is bound to "see that his circuit be duly supplied with books, and to take charge of all the books sent him," &c. (p. 186, ed. of 1825.) The presiding elders are superintendents of the book business in their districts, &c. with whom the preachers must settle their accounts annually. In 1829, the

Methodist itinerants are carrying on an immense book trade, the profits of which they apply to their own salary, and to the support of their widows and orphans.

It appears from the following caution annexed to the "Portraiture of Methodism," that their people are admonished to the following, mentioned in the North

American Review? "A country parish in New Hampshire proposed to their pastor to raise his salary from \$250 to \$300, and agents can furnish them. As the persons of the above-mentioned books are for the benefit of the Methodist Episcopal church in the U. States, and to be applied to religious purposes, it is recommended to the ministers and members of said church to promote the sale of the said books, and not to purchase any books which we publish, of any other persons than the fore-mentioned D. Hill and T. Ware, and the Methodist ministers, or such persons as sell them by their consent."

Young is silent on the features of Methodism.

odidatum in the department of housewifery. Again Mr. S. says, "One thing I am certain of, that a very large number of able, faithful pastors of other churches would be glad to accept this mode of support," &c. If the Rev. author, or any of his coadjutors, would be glad to accept of our mode of support, and to do a "cash business," we invite them with us, however unworthy we may be of such, and promise them an equal share of cash for business, as far as it will go.

These things having been premised, we now come to notice more particularly the things to which we have and do still continue to object, as contained in Professor Schmucker's book on Theology, and copied but in part into his address to the Citizens of Adams County—in doing which, I shall, of necessity, have to furnish, at least in substance, what I had intended to say in meeting my appointment, as published for the first of August, in the Court-house of this place, which appointment I was prevented from filling by the real or imaginary authority of the Sheriff of the county—he having called at my dwelling, and objected personally to the occupancy of the house by me at that time. And this may be my apology, if any thing is needed, for the prolixity of this communication.

The Rev. gentleman asserts, in his work, among other things, that the Methodist discipline "contains many features of rank aristocracy." This, however, is a mere assertion, containing neither argument nor proof; and, as such, deserves little or no attention from us at this time. It is not the first ugly name that has been given it, or unkind epithet that has been applied to it, or the purpose of creating alarm, and putting the unsuspecting on their guard. But many a "sixer" has gnawed the file in vain." It is also asserted in the same work, that "in Europe generally, and in the Methodist church in this country, the salaries of the ministers are fixed. In Europe, they are paid by the government, and are raised ultimately by tax on the people." This paragraph is so ambiguous, that it is hard to say what is to be understood by it. For, it is observed, the Methodist church is the only one named in the premises. Does the writer intend to be understood to say that the salaries of the ministers of the Methodist church in Europe are paid by the Government, and are ultimately raised by tax upon the people? If he does, never was there a man more grossly mistaken. But, say that no such idea as this is intended, as it regards the Methodist church in Europe, it is kind, it is morally right, that Mr. S. should endeavor to make the impression on the public mind, that there is any thing like a sameness either in the amount appropriated, the mode of raising it, or the certainty of obtaining it? Are not the Clergy that are paid by the governments of Europe paid by the governments of Europe? This paragraph is so ambiguous, that it is hard to say what is to be understood by it. For, it is observed, the Methodist church is the only one named in the premises. 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THE ADAMS SENTINEL AND GENERAL ADVERTISER.

preacher twelve months, furnishing him with every thing requisite to keep him genteel and comfortable, for \$100, and think himself fully compensated. I think not. Could he receive, and duly provide for, a widow, say, and two children, for \$132—which is the utmost of their claim, the children being under seven years of age, that had been left by some poor Methodist preacher, who, when he died, left scarcely money enough with his friends to bury him decently? Could he provide for her, with the above sum, admitting now that she gets all her claim, after having waited twelve months, a comfortable house, furnish it plain yet neatly, and also give her as much as would feed and clothe herself and her children? Could he, would he, do all these things for this family, and say that he was *fully and abundantly compensated*?

Now, kind reader, permit me to say, as I shall more plainly show hereafter, that this widow and her children seldom or never got one half of this amount (\$132) which is the utmost of their claim.

And as it regards the average case of \$693, and the case of \$3,333, they are mere fictions, and, I dare say, have as many, and even more parallel cases in these Church & whose ministers are in the habit of supulating with their congregations, the Lutheran not excepted; so that we have no doubt whatever, but that there are as many effective ministers in the Lutheran

Church, that are enjoying annually the living of \$693, comprising six in family, one of whom is without charge, as can possibly be found among the Methodist ministry; and as many disabled ministers and their wives, who are enjoying the interest of what may be considered equal to \$3,333—all of which they have secured by having gotten into the sacred of see, either for the purpose of 'feeding the flock of Christ,' or fleecing it, I cannot tell. And in relation to the case of \$1,000, we utterly deny the statement, and demand the proof.

Mr. Schmucker represents the Methodist preachers as complaining, ungrateful and mercenary, and that too under circumstances the most surprising. These things certainly never would have escaped the Rev. gentleman's lips, if the one half that is true in our history had been told him—the ignorance of which, as a *bodecker*, should make him ashamed.

We close our remarks on this part of the subject, by inserting the report of the stewards in account with the New York Annual Conference. From this exhibit you will be able to gather some considerable evidence touching the 'wash business,' which, Mr. Schmucker says, the Methodist preachers are enabled 'to do.' And, permit me here to say, this is not an exempt case. To my personal knowledge, the Baltimore Annual Conference has not been able, for the last ten years past, more than once or twice, if I am not greatly mistaken, to exceed fifty per cent.; and last spring it was able to give but thirty-seven per cent.—all that has been said of the 'book concern,' of the 'chartered fund,' of 'collections,' and 'surplus,' to the contrary notwithstanding.

From the N. Y. Advocate, June 5, 1829.

NEW-YORK CONFERENCE.

STEWARD'S REPORT.

The N. Y. Annual Conference in account with their Stewards for 1829.

By amt. & no. col.	Montgomery	9 57
Section from N. Y. Schenectady	9 50	
York	341 75	Albany
Brooklyn	23 80	Albany chapel
New Rochelle	27 59	Watervliet
Stamford	19 20	Half Moon
Hempstead	12 90	Coeyman's
Suffolk and Sag.	9 00	Catskill
Harbour	10 00	Durham
Flushing	7 00	Jefferson
Kingsbridge	6 39	Delaware
Reading	24 42	Kingston
Stratford	13 50	Sullivan
Hamden & I. B.	12 00	Bloomingburg
Phryssville	5 36	New Windsor
New Haven	10 35	Newburg
Saybrook	3 27	New Paltz
Middletown	14 00	Stowe
Weatherfield	4 60	Burlington
Hartford	10 00	Charlotte
Burlington	2 73	Montgomery
Goshen	9 19	Middlebury
Mt. Pleasant	16 53	Leicester
Courtland	30 00	Pittsford
Highland	9 23	Pultney
Dutchess	18 89	Whitehall
Amenia	13 10	Bridport
Salisbury	19 71	St. Albans
Rhinebeck	4 00	Shelton
Poughkeepsie	6 00	Grand Isle
Troy	60 00	Chazy
Lansburg and	7 25	Plattsburg
Waterford	21 25	Peru
Pittstown	16 40	Keesville
Petersburg	2 19	Ticonderoga
Leyden	7 00	Westport
Hampshire	3 00	Highgate
Granville	6 00	Johnstown
Pittsfield	7 50	Ashton legacy
Hudson	3 06	Dunster do.
Chatham	14 17	Draft on the Book
Hoosac & Ben.	2 00	Concern
Wingington	10 00	Draft on the Char.
Tyningham	5 17	Terred Fund
Saratoga	6 47	Leyden do.
Sandy Hill	10 41	Cash received by
Cambridge	30 56	A. Dumb. 57 00
Warren	7 12	
DR.	\$1,547 45	

To cash paid—

Claim. Dated.	
Bishop M'Kendree	\$11 76
Roberts	17 65
Scoule	21 68
Hedding	17 65
Widow Cafield for last year's deficiency	16 00
O. Sykes, one fifth of interest on Ashton legacy	2 00
W. Todd, do. do.	2 00
E. Andrews, do. do.	2 00
E. Crawford, do. do.	7 00
A. Arnold, do. do.	49 54
E. Fowler, do. do.	49 54
E. Smith, do. do.	296
W. Phelps, do. do.	49 54
J. Candee, do. do.	49 54
C. H. Gridley, do. do.	67 37
J. Coleman, do. do.	49 54

Miner, of Thomastown, came to me in the small boat and took me and the aero-
sat on board."

There is upwards of twenty-nine mil-
lion of dollars invested in rail-roads, in
the state of New-York alone.

Two locomotives, travelling in oppo-
site directions on the Charleston, S. C.
rail road, came in contact last week, in
the night. Fortunately the locomotive
on its way up, had two empty pas-
geons taken away daily by sportism.

servant, who had

E. Crawford, do. do.

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THE ADAMS SENTINEL AND GENERAL ADVERTISER.

Gettysburg College
At Gettysburg.

NOTICE is hereby given to the Friends of Gettysburg, and to the Friends of Education in general, that the final examination of the Senior Class, agreeably to a resolution of the Board of Trustees, will take place on *Tuesday the 12th of August next*, at the College; at which time and place they are respectfully invited to attend. The examination will commence at 9 o'clock.

C. P. KRAUTH,
President of Pennsylvania College,
Gettysburg, July 21.

Liberty Riflemen!

YOU will parade on *Saturday the 16th inst.* at the house of Nicholas Moritz, in Liberty township, at 12 o'clock, w. with arms and accoutrements in complete order.

By order, J. OYLER, O. S.

Aug. 4.

Mountpleasant Riflemen!

YOU will parade at the house of Mr. James Black, in Mountjoy township, on *Saturday the 10th inst.* at 1 o'clock, p. m. with arms, &c. in good order.

An ELECTION will be held on said day, for one First Lieutenant and one Second Lieutenant of said Company, in the room of Lieut. Lightner, promoted, and Lieut. Benser, resigned.

S. E. HALL, B. L.

Aug. 4.

GERMAN BOOKS.

THE following German Works are for sale at the Book-store of the subscriber:

Arndt's True Christianity, Fox's Book of Martyrs, Prophesied,

Stark's Prayer Book, Wendels Seels,

Francke's Leben, Hahnerman's Prayer-book,

Dr. Schmucker's Church History, Lutheran Hymn-books,

Reformed, do.

Gesellschaftliche do.

Lutheran and Reformed Catechisms,

Menz's large German-English & Eng-

lish-German Dictionaries,

And a large and general assortment of

GERMAN BIBLES AND TESTA-

MENTS, fancy & common binding.

SAMUEL H. BUEHLER,

Gettysburg, June 20.

DRUG STORE.

Zachariah Danner,

BEGS leave to inform the Public generally, that he has purchased the DRUG STORE formerly kept by Dr. Harry Snyker, on the Diamond, next door to Messrs. Dickey and Himes' Store; and that he has made considerable alterations in the shelving, and added largely to the Stock. He intends keeping a general assortment of

DRUGS, MEDICINES,

Paints, Oils, Varnishes,

Dye-Stuffs, Glass, Putty,

PATENT MEDICINES,

and, in fact, every article that is usually kept in a Drug Store. He has engaged a young Physician, and intends devoting his whole time to the business—which, together with the prices, he hopes will be a sufficient inducement for a generous public to give him a call. County Physicians and Merchants supplied on the most favorable terms.

Gettysburg, May 20.

LANCASTER GLUE.

A large supply of the above article, just received, and for sale by

SAM'L H. BUEHLER, Druggist,

Gettysburg, Jan. 20.

Whasted Immediately,

BY THE SUBSCRIBER,

TWO APPRENTICES

TO THE

Coach-Trimming Business.

Boys from the country would be preferred. JOHN GEISELMAN.

Gettysburg, May 5.

MINERAL WATER.

PREPARED in Doct. Fahnestock's Patent Stone-ware Fountain, constantly kept during the season, at the Drug Store of

SAMUEL H. BUEHLER.

May 26.

TO MY CREDITORS.

TAKE Notice, that I have applied to the Judges of the Court of Common Pleas of Adams county, Pa. for the benefit of the insolvent laws of this Commonwealth; and they have appointed *Monday the 25th day of August next*, for hearing me & my Creditors, at the Court-house in the borough of Gettysburg, when and where you may attend if you think proper.

LEONARD SEITZINGER.

July 14.

IVERWORT.—Carpenter's Com-

mon Syrup of Liverwort, for Cough, Spitting of Blood, Consumption, and Liver Complaints—for sale at the Drug Store of

Z. DANNER.

May 26.

JAMES COOPER,

Attorney at Law,

OFFICE in Chambersburg street, a few doors east of Mr. Forry's Tavern.

Gettysburg, June 9.

E. MARTIN,
TAILOR,

RETURNS his thanks to his friends and former customers, and wishes to inform them and the public in general, that he still carries on the above business, at his Old Stand in the Public Square in Gettysburg; and as he has, and intends constantly to keep, the best of workmen; and from the experience and knowledge he has of the business, together with the advantage of receiving the FASHIONS regularly every three months from the Cities—he feels confident of rendering general satisfaction to all that will favor him with their custom.

ALL kinds of Country Produce will be taken for work.

July 21.

TO TAILORS.

THE subscriber, being an Agent for Mr. ALLEN WARD, of Philadelphia, wishes to inform the Public in general, that he is at all times prepared to teach his Patent Protractor System of Cutting. The terms of the work are Ten Dollars for every year's subscription; and is payable in advance. But after the first year's payment has been made in advance, all subsequent years thenceforth, being paid in advance, or by the time they are due, may be discharged by the payment of \$7.50 current money.

I would caution any person from using the above system, unless a subscriber for the work—as it is my duty to bring suit against any person so offending.

E. MARTIN.

Gettysburg, July 21.

BOOK STORE.

THE Subscriber begs leave to inform his friends and the public in general, that he has, in addition to his former stock, lately received a large and general assortment of

Classical, Theological, and Miscellaneous Books.

Also, BLANK BOOKS of every kind, and a general assortment of Primers and Toy-books for children, Slates, best Quills, ever-pointed Pencils, Writing and Letter Paper of finest quality, Glass, Pocket, and all kinds of Inkstands, Pocket Maps of the United States and several States, Mathematical Instruments of the finest finish, and Pocket and Family Bibles, of every description, fancy and common binding—all which he intends selling on most reasonable terms.

SAMUEL H. BUEHLER.

Gettysburg, May 26.

FRESH DRUGS

AND

MEDICINES.

THE Subscriber begs leave to inform his Friends and the Public in general, that he has lately received a

LARGE AND GENERAL ASSORTMENT OF

Fresh Drugs & Medicines,

which he intends selling on most reasonable terms—amongst which are the following:

Flor Sulphur, " Gambooge,

Cream Tartar, " Mastic,

Epsom Salts, " Myrrh,

Glauber do, " Trigacanth,

Rochelle do, " Copal,

Sulphate Quinine, " Ammoniac,

Anatatio, " Sandarac,

Aqua Fortia, " Scammony,

Camphor, " Asafoetida;

Calomel, " Elastic,

Castor Oil, " Gall Aleppo,

Senna, " Isinglass,

Manna, " Ivory Black,

Elixir Pargorie, " Spirits Turpentine;

Do. Vitriol, " Iceland Moss,

Do. Camomile,

Fisher's Pills,

Anderson's do,

Lee's do,

Hooper's do,

Chapman's do,

Rush's do,

German do,

Liquorice Ball,

Do. Root,

Borax,

Arrow Root,

British Oil,

Antimony,

Tartaric Acid,

Balsam Peru,

" Salpia,

Tartington's, " Bergamot,

Bateman's Drops,

Opodeckoo,

Cocculus,

Gum Arabic,

Benjoin,

Guaiacum,

Shallac,

ALSO—

Gall Benjoin,

Do. Camomile,

Fisher's Pills,

Anderson's do,

Lee's do,

Hooper's do,

Chapman's do,

Rush's do,

German do,

Liquorice Ball,

Do. Root,

Borax,

Arrow Root,

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